

THE
BAPTIST MAGAZINE.

MAY, 1812.

MEMOIR OF THE

Rev. Thomas Barraclough, of Wrexham.

THIS amiable and pious man, who was cut off in the midst of his days, was born at Websey, near Bradford, in Yorkshire, on the 25th day of March, 1782. He was the youngest of four children, his father died when he was about four years old ; but, through the divine blessing of God upon the industry of his mother, and the kindness of his uncle, he and the rest of the family were comfortably provided for, and brought up with decency and credit. He had as much education as persons of his rank, and applied himself to his father's business, which was that of a worsted manufacturer ; and by his own endeavours, and the assistance of his uncle abovementioned, who was also in the same line of employ, he soon learned it.

At a very early period, his mind was impressed with a sense of religion. His conscience was so deeply wounded with a sense of sin as often to occasion him great distress, and to constrain him, with great seriousness and earnestness, at times, to cry to God for mercy and pardon ; especially when, as was sometimes the case, he was, as himself expresses it in a manuscript he has left behind him, under horrid apprehensions of death and judgment. But as it frequently happens, those impressions, like the morning cloud and the early dew, soon passed away ; and with them, his earnestness in prayer ceased. But the thoughts of religion did not wholly leave him, and he promised himself that at some future period he would set about the great business with a becoming diligence. He was, however, so far from a speedy fulfilment of his engagement, that when about sixteen years of age, about which period his mother was taken ill of a consumption and soon after died ; he was, to use his own expression, given up to sin and hardness of heart.

In defiance of the remonstrances of his conscience, and the pious instructions of his uncle, with whom he then lived, he launched out farther into sin, and gave the reins to his lust. He associated with wicked shopmates, and presently after enlisted into the Bradford volunteers, and was so awfully depraved, as to become a dreadful proficient in swearing, drinking, and lewd conversation.

But God, who had designed him for better things, did not long leave him in this abandoned and awful state. When about twenty years of age, at which time he married, his mind was more powerfully than ever impressed with a sense of God and of eternal things. He speaks of being greatly terrified with an awful dream, which, though he mentions it with caution, as that on which no great stress ought to be laid, yet made a deep and abiding impression upon his mind, and was followed with such dreadful apprehensions of God as a consuming fire, as threw him into the greatest distress, and at one particular time led him to think that God, in righteous judgment, was about immediately to cut him off, and send him to the place of torment. He then betook himself to prayer, and obtained some relief. His mind seems now to have undergone an effectual change, and his conduct a thorough reformation. He could not live, as he expresses it, a day without prayer, any more than without food; and his mind was so much taken up with the things of religion and the concerns of the other world, that he tells us, he often found it difficult to bring it from heaven to earth. He had new ideas, new desires, and all the faculties of his mind were turned into a new channel.

He was, however, still but little acquainted with the depravity of his heart and nature, and the necessity of a better righteousness than his own; he had his mind at times opposed to the gospel method of salvation, by the righteousness and grace of the Lord Jesus Christ. It pleased God, however, soon to rectify these mistakes, and to make him sensible that all his own righteousness was nothing worth, and could give him no title to heaven; and all his good works being so impure and so spoiled with sin, and his nature so completely depraved, that God might consistent with his justice condemn him eternally, and that not only for his actual transgressions, but even for his original sin, and the universal depravity of his nature. These views of things brought him to a cordial acceptance of the way of salvation, through the merits of the Redeemer. He speaks of Mr. Romaine's *Life of Faith*, as being greatly blessed of God.

to him, and rendered singularly useful in giving him these views both of himself and of Christ.

Mr. Barraclough's first religious connection was with a church of the independent denomination at Willsden, near Bingly, a town in the same part of the country, which he joined in the month of February, 1804, and with which he continued about three years. But being convinced that believers were the only proper subjects, and immersion the only proper mode of Baptism, he complied with his convictions, was baptized, and joined the Baptist Church at Bingly, in the month of May, 1807.

Previous to his becoming a Baptist, he had felt a desire to impart to others the gospel of Christ, which he had found so beneficial to his own soul, and had accordingly exercised a few times in a private way, among some christian friends, but soon after his connection with the church at Bingly, he was regularly set apart by that church to the work of the ministry, and recommended to the patronage of the Baptist Academy, established at Bradford in the same neighbourhood about two years before. Thither he went in the month of August, 1807, and attended to the various exercises of that seminary for near two years. During that time he conducted himself in a very exemplary manner, and applied to his studies with diligence, and, considering the disadvantages under which he laboured on account of his family, which prevented his residing in the house with his fellow-students, he made a considerable progress in useful learning; and his occasional labours, in supplying the destitute neighbouring churches, met with very general acceptance.

The Baptist Church at Wrexham in the County of Denbigh, being in a destitute state, and applying to the Tutor of the Bradford Academy for assistance, Mr. Barraclough was recommended to them, and spent some time there in the Summer and Autumn of the year 1809. His labours were acceptable and he received a unanimous and pressing invitation to remove thither and take the pastoral care of the church. With this invitation he complied, and was ordained as their pastor on Wednesday the 31st of January, 1810.

He addressed himself to his work with diligence, preaching at Wrexham three times on the Lord's day, and on Week evenings, visiting and preaching in several neighbouring villages, one of them weekly, another once a fortnight, and a third very frequently. His ministry was well attended, both in the town

and in the villages, and proved in various instances successful. A considerable revival took place, several were added to the church, and his charge began to promise themselves much peace and prosperity under his care. But soon, alas! were these expectations disappointed! His labours in the ministry together with the fatigues of a school, he was under the necessity of teaching, were too great for his constitution; and within a year after his settlement he began to exhibit evident marks of a decline. But that which hastened the progress of his disorder was a cold he took when attending a funeral, by being necessitated to wait upon the ground a considerable time, in very severe weather, and without any place of shelter. He however continued his labours without any material interruption till the beginning of the month of May 1811, and was then obliged to desist from them altogether, disease making a very rapid progress upon him.

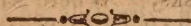
Through a great part of his illness he expressed a strong desire to recover, very sensibly feeling for his family; but for some days previous to his death he was quite resigned to the will of God, was willing to die, and could leave his wife and his children with God. He was in general comfortable in his mind, having his faith and hope stayed upon the promise and faithfulness of God.

About one o'clock in the morning of Thursday the 20th of June, the day in which he died, thinking himself dying, with great composure he shook hands with his family, and took his leave of them. Till about five, he lay speechless, and was supposed to be dying. Then, however, he revived, and said to those about him, that he had had a most delightful view of the heavenly glory, and of Jesus Christ his adorable Lord. He experienced a desire to be gone, saying "why are his chariot wheels so long in coming?" Presently after he added, "I am going to enter the river Jordan; but there are only a few drops of water in it." He survived till about one o'clock in the afternoon, and then peacefully resigned his spirit into the hands of his Redeemer, having just entered the 30th year of his age.

He left a widow and five children, the youngest of which was born only three weeks before his decease, and died about two months after it. The widow and the four surviving orphans have a very powerful claim upon the sympathy and the benevolence of the friends of humanity and religion, and which claim, it is hoped, will not be urged in vain. In him the church has

lost a valuable member and a useful minister ; and in removing him in the prime of life, and so soon after he had entered upon an important sphere of usefulness, his Lord has taught us another lesson of submission, and forcibly addressed to us the words he originally spoke to his disciple Peter, on a very different occasion, *What I do thou knowest not now, but thou shalt know hereafter.*

Mr. Barraclough's remains were laid in the grave on the Wednesday following his decease, and on the next Lord's day his much esteemed friend and brother Shepherd of Chester preached his funeral Sermon from *Gal. vi, 14. But God forbid that I should glory save in the cross of our Lord Jesus Christ*; a text of Mr. Barraclough's own choosing.



Further Remarks on Acts xix, 1—7.

Mr. Editor,

As your Magazine for Feb. 1812, contains the reply of P. T. to the remarks on *Acts xix, 1—7.* (Vol. 3. p. 451) I hope you will indulge me with the insertion of the following lines by way of rejoinder.

As I wish not to be over confident in my own opinion, I am glad that my remarks have been noticed and candidly canvassed. Friendly discussion is favorable to truth ; and any part of divine truth is an object worth seeking. However, an error as to the precise meaning of a text, especially of an historical text, cannot be considered as a bar to salvation. It is no part of saving faith to believe that the people at Ephesus were, or were not, baptized twice. The conversion of a person, therefore, to one's own views of a single text or paragraph of scripture, is not a matter of very great importance. The queries inserted in your useful Miscellany are designed, I judge, not to controul opinion, but to excite attention. The query on *Acts xix, 1—7* was so long unnoticed, that I was tempted to "shew mine opinion." My remarks were designed for plain christians. Such I judged were the majority of your readers. Hence I made use of no Commentators, because on critical and disputed texts, they generally introduce Greek or Latin. But I have now consulted a few, and, to show that my opinion of the text is not singular or novel, I will, after a reply to P. T.'s remarks, make a few quotations from them.

P. T. says he "never entertained a doubt but that the disci-

ples of John were rebaptized by Paul or his fellow labourers." We must take it for granted that he means the disciples Paul found at Ephesus. He cannot mean all the "disciples of John." Must a man needs be right in his judgment on a subject, because he never entertained a doubt respecting it? He that finds truth without ever entertaining doubts concerning it, is very fortunate. His opinions cost him but little. I am free to acknowledge that I have few religious sentiments, concerning which I have not, at one time or other, entertained doubts. P. T. refers to Mr. Scott's commentary, which I understand by report is an excellent one. But Mr. Scott being a man, may possibly err. Some think he errs respecting baptism in general, and therefore he may err respecting this text in particular. P. T. asks, "Where is the baptist, who considers John's baptism and Christian baptism *exactly* alike?" I do not know where he is, but I know some who think them *essentially* alike. This distinction was not at all mentioned in the first remarks on *Acts* xix, 1—7. Does P. T. consider John's baptism nugatory and useless, so that his disciples must be rebaptized? The baptism of John, was it from heaven, or of men? If of men, his baptism must be null and void. But if from heaven, I see no reason to represent it as ineffectual and insufficient for those who received it according to divine appointment. The Head of the church had no other. He said "Thus it becometh us." It becometh me and mine. If it was sufficient for the Redeemer, would it, at that time, be insufficient for his followers? Let us not speak slightly of that which was honored by divine appointment; *John* i, 33; by a voice from heaven; by the example of the Son of God, and by the evident descent of the Holy Spirit. Christ was the same essentially before his actual manifestation as afterwards; why should not baptism in the faith of Christ be essentially the same before and after? Had the twelve apostles, or the seventy evangelists any other baptism than that of John? Were the disciples, who were made and baptized during the personal ministry of Christ, baptized again after his death? There is no scripture evidence that any, baptized with John's baptism, were ever rebaptized. In pleading for baptism, we plead the Redeemer's example. But our plea is weak, if he received not essentially our baptism. In what name John baptized, I shall not contend. Probably he had no certain form. It is certain that he instructed the people respecting the Messiah, *John* i, 26 to 32, compared with *Acts* xiii, 24, 25; and ex-

horted them to believe in him, saying unto them, "that they should believe on him, that should come after him," and hence it is very probable, that he baptized in some name which designated the approaching Messiah. I will not affirm that the argument noticed by P. T. is conclusive, but it would have appeared more so, if he had transcribed the latter part of the sentence; "especially as they had not heard whether there was any Holy Ghost." The three texts, *Acts* ii, 38. x, 48. and viii, 16. urged to prove that Peter and Philip did not baptize in the name of the Father, Son, and Holy Ghost, only prove that they did baptize in the name of Jesus; and it will not follow that because they baptized in the name of the Son, that therefore the Father and the Spirit were excluded. The name of Jesus signified his authority, as king in Zion, and implied the Father's appointment, and the anointing of the Spirit, so that it is highly probable, that the Three were named in baptism, though no instances be recorded in Scripture. The commission of our Lord, *Mat.* xxviii, 18—20, was the rule of the Apostles, nor can we think them inattentive to that rule. Should we admit, as perhaps we ought, that the design may be answered without attending to the form, it will rather embarrass P. T.'s opinion on the other hand, by identifying John's baptism with our own. But if it were not customary to pronounce this form in baptism, how came christians so early to baptize or dip converts three times, once in each name? Mr. Henry on *Acts* xix, 5. says it is the appointed form. Mr. Robinson says, "The original form is essential to the right administration of baptism." Claude's Essay, Vol 2. Index 507. But I think P. T.'s remarks on the distinction between John's baptism and Christian baptism, and the form of administration, have led us from the original query. The question appears to me to depend on the explanation of the fifth verse, on which P. T. has made no remarks whatever. If that verse is not a part of Paul's description of John's baptism, I am certainly wrong. But I cannot see that either the 4th or 6th verse leads us to conclude otherwise. If Luke had finished Paul's account of John's baptism at the fourth verse, by what rule should he adopt the substantive and not the pronoun at the sixth verse? The stress of the point I placed here before, and here I still think it lies. If P. T. will satisfactorily remove this argument out of the way, he will cause me to doubt the correctness of my opinion. In the mean time, I would submit the following statement to his consideration.

Apollos came to Ephesus and preached boldly in the synagogue, knowing only the baptism of John. Several persons, who had been converted by Paul, *Acts xv*, 19. or who were now converted by Apollos, he baptized according to the light he had. Presently after his acquaintance with Priscilla and Aquila, he leaves Ephesus. In a little while Paul comes to Ephesus again, and meeting with these converts, he enters into conversation with them. He explains to them the nature and design of John's baptism, and most probably, the doctrine of Christ, and the effusion of the Holy Spirit. This being done, and their judgments being informed, he lays his hands upon them, and the Holy Ghost came upon them, and they spake with tongues and prophesied. *Acts xviii*, 19, to the end, and *Acts xix*, 1-7. See *Dr. Hammond on the Epistle to the Ephesians*.

This statement appears to me exceedingly more probable than the supposition, that these men had been in Judea twenty years before, and had then been baptized by John, since which time they had not learned any thing further respecting the Messiah, or the Holy Ghost. On such a supposition grace was inactive, their faith lay dormant, and they lived in ignorance of a most important truth. This is not the general way of the Spirit. Serious persons are generally inquisitive. These persons soon found Paul, or were found by him, when he came to Ephesus the second time, and likely they would not have let slip the former opportunity, if they had been there in similar circumstances. Those who affirm they were rebaptized, seem at a loss how to account for it. Mr. Henry, for instance, supposed they had been originally baptized in the *name of John*, not by himself, but by some weak well-meaning disciple of John, and refers to *John iii*, 26, as giving strength to his opinion. This supposition, published formerly by Piscator and others, seems to rest on very slender proof. Scripture and history, I think, are silent on such a sect; the phrase, "John's baptism," cannot be so explained in any other place, and their error in this respect, is not at all censured, or even noticed by Paul in the context. Those, however, who never entertained a doubt but that the disciples of John were rebaptized, must seek for some expedient, to enable them to explain the place accordingly. I could wish to know whether such be not, at least sentimentally, Anabaptists? A name as inapplicable to baptists in general, and as much disliked by them, as it is illiberal and unjust. As the Baptist Magazine is not designed to be a vehicle for contro-

versy, I will only add if I err, I err not alone, many writers of note are of the same opinion.

“In the ministry of John, baptism commenced, a seal of the new covenant. His baptism comprehended the whole substance of what afterwards obtained, though it did not so clearly represent the Trinity of persons in the Godhead, and the actual incarnation of Christ. Nor is there any evidence that any baptized by John were rebaptized by the disciples of Christ. Our Saviour, and perhaps most of his apostles, had no other but the baptism of John.” *Brown’s Dict. of the Bible, article Baptism.*

“Not that they took any other (baptism) than that of John, but that they now began to entertain and apply it to the right intent.” *Trapp on Acts xix, v.*

“These words (v. 5) are taken by many to be Luke’s, and not Paul’s : but I rather think them to be a continuation of the apostle’s own words, which the historian recites to the end of this verse. The most accurate grammatical construction of the words leads us thus to understand them ; and several of the greatest critics, such as Drusius, Beza and Bochart tell us, that a new sentence never begins as it doth in this verse. Nor can we be sure that any of John’s disciples, much less all of them, were ever rebaptized with water, upon their believing in Christ as that Messiah, into the faith of whom their Master had baptized them. For as our Lord did not order the eleven apostles to be themselves baptized under the gospel dispensation, but only to baptize others, *Matt. xxviii, 19*, so it does not appear that they had any other baptism than that of John. And it appears to me that there was no need of rebaptizing John’s disciples, since both baptisms were for substance the same—so when Jesus was believed and owned to be the true Messiah, the faith of such persons, together with the truth of the doctrine they professed, was signified and sealed by the baptism which *preceded*, as well as by that which *followed* his actual appearing. And unless these baptisms were the same for substance, ours must be essentially different from that which Christ himself received, since he was baptized only by John, and consequently the new Testament church has not communion with him in baptism. See Dr. Lightfoot’s *Harmony.*” *Dr. Guise on the place, note on v. 5.*

“Also, no doubt they made profession of their self-denial, without which they could not be Christ’s disciples, *Luke xiv, 26*, nor yet John’s disciples ; for John’s baptism and Christ’s

baptism being *one* and the *same* *specific* baptism, as confession went before John's baptism, so it must go before Christ's baptism; and as making disciples went before Christ's baptism, so must it go before John's baptism." See *Blackwood's comment, Matthew iii, 6, printed London 1659.* Blackwood was a baptist, and it seems he thought John's baptism and Christian baptism *specifically* alike.

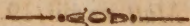
"Apollos was not again baptized, no more than Christ's first disciples that had been baptized with John's baptism were baptized again. There was an agreement between John's baptism and Christ's, they were for substance the same." *Henry, on Acts xix, 5.*

I grow weary with transcribing, or I might make a large quotation from Calvin, proving that John's baptism was the same in effect with christian baptism; that the disciples at Ephesus were not rebaptized; and that the apostle's baptizing in the name of Christ is not to be explained as excluding the name of the Father and the Holy Ghost. See *Calvin's Institutes, Book 4. Chap. 15. Sect. 6, 7, 8 and 17, 18.*

From the above quotations we may justly infer, That the stream of opinion runs against rebaptizing. That the strongest argument for it, is mere conjecture. That there can be no harm in P. T.'s entertaining a doubt upon the subject, till he has given it a re-examination. I remain still

March 5, 1812.

A Friend to the Baptist Magazine



Biblical Criticism.

No. II.

Romans ix, 3. For I could wish that myself were accursed from Christ for my brethren; my kinsmen according to the flesh.

To the Editor of the Baptist Magazine.

Sir,

THE following "Vindication of St. Paul from the charge of wishing himself accursed," came originally from the pen of the late Dr. Bandiel, rector of Netherbury in Dorsetshire. Your allowing it a place in your miscellany will greatly oblige

Ελευθεροθαιος

There is something so unnatural in the wish supposed to be contained in this portion of scripture that notwithstanding al

the pains taken by learned and pious men to explain and qualify * it, I cannot be induced to think that it ever proceeded from the great apostle, to whom it is attributed. The very subject he is treating of seems to me a most evident and absolute demonstration to the contrary. In the preceding chapter he sets forth the glorious privileges of God's elect; it begins with a triumphant declaration that *there is no condemnation to them that are in Christ Jesus*, and ends in the same exulting strain, with a firm persuasion *that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord*. Can it be imagined that he would in the very next sentence wish to be cut off from that salvation, on which he dwells with such rapturous ardency of expression? Could he, who was taught Christianity by Christ himself, conceive that his own damnation could in any wise contribute to the glory of God, or the happiness of his brethren? Such a supposition surely is absurd and impious; and however the words are modified into a figurative, hyperbolical expression, denoting the fervency of his zeal and affection; however qualified into an hypothetical or conditional enunciation, signifying only that were it possible or proper, *he could wish to be accursed from Christ*, they still contain in them matter at which human nature shudders, against which right reason and Christianity revolt.

The passage,† as it now stands, is inconclusive; it declares the Apostle's great uneasiness and sorrow; but makes no mention of the cause, or object of it. This may be remedied by writing the two verses into one period, and throwing that part of it, which we render *I could wish that myself were accursed from Christ*, into a parenthesis; for then the context will be full and explicit: *I have great heaviness and continual sorrow in my heart for, or, on account of my brethren*. The sentence which I dismember, as it were, from the rest, runs thus in the original, *νυχομένη γὰρ αὐτός ἐγὼ εἶναι ἀναθεῖκα ἀπὸ τοῦ Χριστοῦ*. The

* If any person is desirous of tracing the different modes of explaining and qualifying this passage hitherto attempted, let them consult Witsius's Dissertations upon it, in the second volume of his *Miscellanea Sacra*

† St. Paul, as his manner is, says father Simon, expresses himself in so few words, that we must supply something to shew the cause of his great sorrow, which the words that follow seem to point at,

word *νυχομην* does not seem to be potential, but barely to denote something, which the Apostle had formerly done ; neither do I conceive the least idea of a wish annexed to it in this place. It does undoubtedly often signify *to wish* or *pray for*,* it moreover signifies *to profess*, and is likewise very frequently *pleonastical*. One single sentence, which occurs in almost every page of Homer, will fully explain my meaning. That poet usually observes, upon the introduction of a distinguished hero, that Διὸς παῖς νιχιτο εἶναι, i. e. *He gloried in being, or he professed that he was*, or simply, *he was the son of Jupiter*.

St. Paul's phraseology is exactly the same ; and therefore I conclude that in the same plain, natural, and obvious sense of the word, he here declares that *he himself once gloried in being, he himself once professed that he was*, or simply, *he himself once was* ἀναθεμα ἀπο τοῦ χριστοῦ : for the words αὐτός ἐγώ ought undoubtedly in the construction immediately to precede *νυχομην* not, εἶναι, as in our translation ; they seem moreover to imply that whatever was the Apostle's object had been also the object of those, whom he addresses, αὐτός ἐγώ, *I myself likewise as well as you*. This object was ἀναθεμα εἶναι ἀπο τοῦ χριστοῦ, which words, according to the authorities† cited by Dr. Whitby from the greek fathers, are of the same import as ἀλλοτρίαν εἶναι τοῦ χριστοῦ, χωρισθῆναι τῆς ἀγαπῆς, ἐκπεσεῖν τῆς δόξης, to be an alien from Christ, to be separated from his love, to fall from the glory and salvation purchased by him.

The apostle is generally, and, I think, justly, supposed to have the Jewish excommunications in view, and particularly that kind of them called *cherem* usually expressed in greek by the word ἀναθεμα ; in which, to the deprivation of the commerce and benefits of society, were added curses and execrations : and this person, upon whom this punishment was inflicted, was *utterly detested, and utterly abhorred, for he was a cursed thing*. To this the apostle alludes, to shew the wretchedness

* The Lexicons will supply various instances. The word δοκεῖν seems to be of a somewhat similar nature. Thus οἱ δοκουντες ἀρχεῖν Mark x. 42, is the same as οἱ ἀρχοντες Matt. xx. 25, and οἱ βασιλεῖς Luke xxii. 25. Thus in our Apostle's first epistle to the Corinthians vii. 40, δοκῶ πνεῦμα Θεοῦ εἶναι signifies, *I have the spirit of God* : ο δοκῶν εἶναι φιλονεικῶν, xi. 16, *he that is contentious* : εἰ τι δοκεῖ πρὸς φητης εἶναι, xiv. 17, *If any man be a prophet*.

† Orig. Chrysost. Theod. Sec. Phot. Theophyl.

of his former, and, by implication, *their present situation*. *I myself*, says he, *likewise once was an accursed thing, an alien from Christ, cut off from his love, and excommunicated from all share in the glory and salvation purchased by him*. And to what state more properly, than that, wherein offenders among themselves were stripped of all the honors and blessings attending a member of the visible church? To what state, I say, could he more properly compare the rejection of the *Jews*, and their exclusion from the peculiar covenant of God? This was the doctrine he was then entering upon: he had been preparing them for it by laying before them, with all the display of language, the law's inability to save, the satisfaction of Christ, and the inestimable value of all the evangelical privileges. Yet he does not even then begin so offensive a subject abruptly; the first of all endeavors to engage their attention, and bespeak their good will by a solemn asseveration* of his sincerity, and an affectionate allusion to their own kind and tender behaviour towards those whom they looked upon as lost and dead unto God. For it was a custom among the *Jews*† to put on solemn mourning, to fast and humble themselves, and by every mark of sorrow to shew sympathy with a person laid under a *cherem* or *anathema*, bewailing him as one who was dead. To this custom, I apprehend, the Apostle to refer: *I say the truth in Christ, I lie not, my conscience also bearing witness in the holy Ghost that I have great heaviness and continual sorrow in my heart*. Thus cautiously does he proceed before he ventures to declare truths which he knows must be displeasing and un-

* St. Paul's frequent protestations of his affection to the *Jews* seem strongly to intimate that he was suspected of being an enemy to his own nation, on account of the doctrines which he preached, viz. the exclusion of the *Jews*, and the admission of the *Gentiles*. That this was really the case we are told by several of the fathers; see in particular Irenæus lib. 1. c. 26. and Euseb. Hist. Eccles. b. 3. c. 27.

† This custom likewise obtained in the christian church: *Μετα λυπης και πενθους ανιατως εχοντα της εκκλησιας αποκοπτε*, cut off from the church a person that is incurable, with sorrow and mourning, is one of the *Apostolical constitutions* lib. ii, 41. To this custom St. Paul seems to allude. 1 Cor. v, 2; 2 Cor. ii, 1—3, and xii, 1. From the *Jews* Pythagoras, in all probability, borrowed the custom mentioned by Jamblicus in his life, c. 17. by Clem. Alex. rom. 5. and by Origen p. 67—142. putting up cenotaphs in his schools, in the room of those who had deserted it.

greatest energies to take and destroy the mischievous crafty foe.

Cant. ii, 15. Take us—the little foxes that spoil the vines, for our vines have tender grapes. The language of scripture is expressive, beautiful, and sublime. The holy men of God that were inspired to write his word were men of the east. In their common discourse they abound in bold figures and striking allusions. Their poetry is of a peculiar cast, glowing with metaphor and lofty flights of imagination. A very considerable part of the scriptures of the old testament are poetic; and as that which bears the marks of the finger of God is always the most excellent of its kind, so is the poetry of the scriptures. Every poetic composition besides, whether eastern or western, ancient or modern, is feeble and frigid, when compared with the poetry of the bible. Its sublime astonishes, its beautiful is inimitable. The book of Canticles is a poem or song, the master-piece of Solomon. It is so, I conceive, on account of its subject; which is, the mutual love of Christ and his church: the delightful communion between Christ and a renewed soul. This is illustrated by the mutual affection of the bridegroom and his bride. The scenery to which we are introduced is very pleasing—a well cultivated and fruitful garden. Christ comes into his garden—notices every precious plant—observes with pleasure when they are fruitful, and ascertains why any of the trees or branches are barren. *John xv*, and *1 Cor. iii, 9*. Some of his vines do not flourish; instead of bearing fruit, they are spoiled. This does not refer to hypocrites in zion, but to believers. They are spoiled for many years, no fruit appears. This proceeds not from any deficiency in their root, or from any failure of the sap; but from the depredation of foxes: something exterior, no part of, but opposite to the work of grace in the heart. These are to be taken. Persecutors are foxes—they shall be taken. Erroneous doctrines are foxes; Ministers are to take them, to detect, to expose their evil tendency. “The vines have tender grapes,” that is, they are just putting forth their fruit; it is a critical period, if the foxes are suffered to range unmolested now, the vines are useless, for a considerable time to come. The fruits of the Spirit in young converts are tender grapes; they will hardly endure the heat of the sun, or the pelting of the storm. Their love soon springs up, and is withered as soon. Their faith and hope shrink before uncomfortable frames and feelings. Their fruits we admit are genuine; but they are “tender

grapes." This is the reason urged by the Spirit why we should unite all our efforts to hunt, and as much as possible put an end to the depredations of the noxious vermin that prey upon them. It is my design especially to hunt out "the little foxes." To a superficial observer these do not appear dangerous; little or no evil is apprehended from them; while the fact is, these are the most dangerous, and chiefly on account of their littleness; hereby they escape the observation of those who suffer by their depredations every day. Let us therefore drive these from their cover, expose them to view, and put an end to their mischievous practices.

1. The first of these plunderers that I shall notice comes with such a sanctified face that I should hardly have suspected him for a fox, had I not perceived that his breath had a very blasting effect upon the "tender grapes." His chief outcry is against the imperfections, the inconsistencies, the sins of professing christians. These he drags forth from the recesses of privacy and oblivion, and upon these he descants and enlarges with never-failing vivacity and delight. On such occasions he abounds in expressions of high regard for the honour of christian profession, and of unfeigned sorrow for the wounds it receives in the circumstances he relates—he mingles his speech with well-pointed observations on the necessity of heart-religion—the vanity of mere outside devotion—the degeneracy of modern christians—the difficulty of finding a true saint—and the like. The ear of the young convert is caught, he inhales the poison, his heart is affected, imperceptibly his soul is robbed of the happy and lovely affection that thinketh no evil; instead of its exhilarating fruits abounding more and more in all knowledge and in all judgment, the abundance of his heart utters itself chiefly in the emanations of suspicion, estrangements, conceit, and separation, often followed by declension, mourning, and woe. Young converts should be guarded against this fox; they, and all about them, should *consider* one another, and *study* to provoke one another to LOVE; all their communications should have a tendency that way, and then this fox will find no room to shew his head.

2. My next little fellow is a wag of a merry countenance; if you deny him a joke and forbid repartee, you would nearly strike him dumb. Some persons have a natural propensity that way, which grace does not wholly destroy; and my readers may be ready to ask, "What harm is there in it?" I have read that an Apostle thought it was "not convenient" for

the saints, who should be cultivating spiritual affections and heavenly dispositions. I can assure my young friends that this little cub, notwithstanding his simpering looks, and innocent countenance, is a very mischievous villain. Admit one of his jokes, and it will bring on another ; repartee will introduce repartee, till the conversation very much resembles the filthy foolish talking of the wicked. Thus the tender grapes are wounded and spoiled of that which is *good to the use of edifying, administering grace to the hearers* ; and religion is exposed to the contempt of ungodly men, and its professors excite the disgust of serious enquirers. I do not mean to have it understood that I think those are nearest perfection who almost always appear with a melancholy countenance. Cheerfulness is becoming to the Christian. He has reason to *sing for joy of heart*. Saved from hell, bound for heaven, the everlasting love of God, the provisions of a well-ordered covenant, the compassions of a sympathising High Priest, and the *blessed hope* of his speedy and glorious appearance—are objects daily before him to encourage him to *rejoice in the Lord always*. His heart may well be merry, his countenance glad, and his language cheerful ; but *foolish talking and jesting* will mar his best enjoyments ; should he appear thus laden, he cannot commend the land of promise thereby, nor say of the finest corruscations of his wit, *These are the fruits thereof*.

3. Nay sir, you must come forth, for all your grim looks. Here, reader, is a rogue that seems ashamed to shew his face in good company, though it is not many days since I saw him foam and fret and stamp and storm and rave at a fine rate. A very pretty fellow, truly, to be taken with a fit of shame-facedness just at the instant when he should make his appearance to the general edification ! He pleads that “ Passions belong to our nature, that he is naturally passionate, and cannot help—that it is better to be angry for a few moments than to bear silence, &c.” This may be all very true, and yet the mischief he does among the “ tender grapes ” is not to be calculated. We all know that the religion of Christ is a religion of mild meekness and love—it is intended to subdue the passions, to regulate the affections, that we may copy his example, who *commendeth his love towards us in that while we were yet enemies, Christ died for us*. It is therefore a plain case, that passions home to the general feelings of mankind, that wrath and bitterness are incompatible with christian principle ; they war against each other. It is to no purpose to palliate the ebullitions of

passion by attributing them to a hasty disposition ; sins ought never to be called by mild names, and this is the less intitled to such indulgence, as it steals upon the mind unobserved, and increases more and more, to the wounding of the conscience, the injury of the reputation, the destruction of usefulness, and the banishment of peace from the whole circle wherein it is found. Let the disciple of Christ look to the bright example of the doctrines he taught. He loved his enemies, when they reviled he reviled not again ; let the mind that was in him be in his disciples also.

4. The next Spoiler I shall mention wears a very sedate countenance ; his head is full of schemes and contrivances, and wise maxims of prudence and thrift and care of this present world. He thus insinuates himself into the good opinion of such among the saints as wish to provide things honest before all men, till anon he fills them with an inordinate desire of worldly possessions ; a state of mind exceedingly hurtful to the “tender grapes.” I do not limit the idea to those who are miserably covetous. I mean an evident concern to be possessed of the things of this world, to a degree that is inconsistent with a profession of being pilgrims and strangers in it. ‘But,’ say some, ‘must we not be diligent, provide for ourselves and families, and have something to give to those that need ; and how can this be done without much attention ?’ I answer, *not slothful in business*, but do not forget the other part of the injunction, *fervent in spirit, serving the Lord*. Too often the indulgence of worldly desires gives a worldly feature to the whole conduct, so that those without may well say, *What do these more than others ?* The Apostle James has a very strong expression, worthy of attention ; *The friendship of the world is enmity against God*. He does not mean that we are not to live upon friendly terms with the men of the world. We are to follow things of good report, and to have a good report of *them that are without*. I think one idea of the Apostle is, that too much familiarity with the world, friendly entertainment of worldly thoughts, worldly desires, worldly prospects, is enmity against God. How differently you receive a stranger, a person on business, and a bosom friend. You meet a stranger at your door, and you survey him with an enquiring countenance. Is it a person with whom you have done business, you conduct him to your counting house or shop ; but is it a friend you love, your eyes sparkle with pleasure, you smile, y

new him into your parlour, the best your house can supply is quickly set before him. This is *friendship*. Entertain the world in such a *friendly* way, and you will find to your cost, it is enmity against God. You will hardly part with it at the door of the temple; it will intrude into the services of the sanctuary and defile them. It will encroach upon your family religion. It will cut short, if it does not very often prevent, private devotion—"Well, that is no great evil, we shall soon make up the deficiency." Beware of "little foxes" here. It is thus the life of profession has often faded. By worldly cares the "tender grapes" have frequently been torn from the fairest branches; and those who for a considerable time grew and flourished, have at length exhibited the sad appearance of spoiled vines.

5. The last class of these insidious adversaries to which I shall now pay attention, hope to escape notice and censure, and soothe, because they are little ones, and are conversant chiefly with little matters. Religious people, under their influence, will sometimes acknowledge that a portion of their conduct is not quite right, and yet plead for it as not being *much* wrong. It may be indulged without much stain to a religious profession, and will not, as they imagine, mar their final safety; "For who," say they, "is perfect?" These little deviations from strict godliness, these little sins, are very pernicious little things—they eat like a canker, and spoil the "tender grapes." All brightness is sin—the tender conscience is first wounded and then scared—the heart is first made heavy and then desperate, as it respects these little irregularities—thus the sense of *nearness* with him who hateth *all* iniquity is rendered dull, zeal languishes, and hope fades. Converts from the paths of sensuality should be especially on their guard against the *little* evils that lie in the approach towards their former practices—there may appear *no evil* in the first step, but it leads to more and more, and will, if grace prevent not, increase to all their former ungodliness. Their old habits constitute their easy-betting sin, against which they should be particularly watchful. The first approaches to it are probably of ill report; they have an *appearance of evil* that is to be avoided. If the reader knew how far off from a serpent he would be safe, he could not willingly approach the utmost limit of the boundary. These "trifles," as they are called, are exceedingly hurtful to special piety. They injure the character of professors, destroy the confidence of young christians, and give occasion to the adversary to blaspheme. I shall close with observing that sins

are all of one family, and all carry with them their defiling nature and destroying effects. Wherefore, *be not deceived; God is not mocked; that which a man soweth, that shall he reap.*



ANSWERS TO QUERIES.

Matt. xxv, 31—34 reconciled with Rev. xx, 4, 5.

See Baptist Magazine for Feb. 1812. p. 67.

Mr. Editor,

THE difficulty is not real, for *Rev. xx, 4, 5* does not contradict what *Matt. xxv, 31—34* affirms. Without attempting to explain what is particularly intended by the first resurrection, we may safely remark, that if the righteous rise one thousand, or ten thousand years before the wicked, they may, nevertheless, stand with them before the Judge. Priority of resurrection does not imply priority of judgment. It does not say, the saints shall be judged a thousand years before the wicked, but if it had, we might easily suppose, that the acquitted and the condemned should, at the close of the final sessions, receive judgment together. See *Rev. xx, 11—15*. I would further suggest, that if a thousand years be as one day with the Lord, may not the godly be raised in the morning of that day, (for the upright shall have dominion in the morning,) and spend the day with Christ? and may not the wicked be raised in the evening, and then the everlasting sentence be passed upon both? Come ye blessed——Go ye cursed. Besides, we should recollect, that distance of time and place is an idea adapted to our weak capacity, and cannot be applied to the Judge supreme, or to his transactions at the last day. No doubt, Enoch and Elijah will appear with the world of mankind before the judgement seat of Christ, though they have been glorified, both in soul and body, in heaven thousands of years already.

J. H. O.



Answer to a Serious Servant respecting her place.

See the Baptist Mag. for Feb. 1812.

It does not appear likely that any can, and improper that any should, guide your conscience in the matter before you. Pay attention to the divine word, with fervent continual prayer.

heaven for direction. Read those places particularly which treat of the duties of servants, and let the word of God guide your conscience. A servant should be extremely careful, not to throw herself out of place, on account of some inconveniences attending it. She may by such a step, subject herself to still greater evils and temptations. Let every servant wherein he or she is called, therein abide with God. That is, leave not your place if you can discharge your duty to God in it. Abide with God at all events. Strive to convince your Master and Mistress that you are conscientious in all things—that you consider religion as the one thing needful—and that you are abundantly willing to serve them, so far as you can consistent with the claims of God, and your own conscience. Modestly inform them that God requires the Sabbath day to be employed in his worship, and that you cannot either comfortably or safely employ any more of it in worldly business, than necessity requires. Humbly suggest, at a proper time and place, that nothing but a sense of duty to God, and the concerns of your own soul, could have induced you to make any objection to your place, and let your whole conduct convince them of your sincerity. Use all possible precaution on the Saturday, to prevent Sunday labour. Very much depends on contrivance and foresight. If your hints be not resented, you may hope for a happy issue, and perhaps, be the means of bringing your Master and Mistress to seriousness; but if they be presently, tactically, and perseveringly resented, your way will be clear, and you may quit your place, resting on the divine word, *The Lord will provide.* *J. H. O.*



List of Dissenting Churches.

Extracted from Bogue and Bennett's History of Dissenters.

	Presbyterians	Independents.	Baptists.	Total.
Bedfordshire	0	4	16	20
Berkshire	1	12	8	21
Buckinghamshire	3	14	17	34
Cambridgeshire	0	24	20	44
Cheshire	12	20	5	37
Cornwall	0	28	7	35
Carried over	16	102	73	191

	Presbyterians.	Independents.	Baptists.	Total.
Brot. forw'd.	16	102	73	191
Cumberland	15	7	5	27
Derbyshire	10	20	11	41
Devonshire	19	30	16	65
Dorsetshire	15	23	4	42
Durham	14	3	6	23
Essex	1	47	17	65
Gloucestershire	3	17	16	36
Hampshire	2	26	17	45
Herefordshire	2	3	4	9
Hertfordshire	1	13	10	24
Huntingdonshire	0	5	14	19
Kent	7	28	24	59
Lancashire	33	57	27	117
Leicestershire	4	11	17	32
Lincolnshire	3	21	22	46
Middlesex	20	53	33	106
Norfolk	3	10	20	33
Northamptonshire	0	18	16	34
Northumberland	37	7	5	49
Nottinghamshire	1	7	9	17
Oxfordshire	3	8	6	17
Rutlandshire	0	2	2	4
Shropshire	3	20	11	34
Somersetshire	6	29	15	50
Staffordshire	4	22	6	32
Suffolk	5	26	16	47
Surrey	1	20	15	36
Sussex	2	7	16	25
Warwickshire	5	16	8	29
Westmoreland	2	4	3	9
Wiltshire	2	38	17	57
Worcestershire	3	4	9	16
Yorkshire	20	95	42	157
	<hr/> 252	<hr/> 799	<hr/> 532	<hr/> 1583
SOUTH WALES.				
Brecknockshire	0	14	13	27
Cardiganshire	9	16	11	36
Carmarthenshire	2	46	36	84
	<hr/> 11	<hr/> 76	<hr/> 60	<hr/> 147
Carr'd. forw'd.	11	76	60	147

LIST OF DISSENTING CHURCHES.

209

	Presbyterians.	Independents.	Baptists.	Total.
Brot. forw'd.	11	76	60	147
Flamorganshire	7	36	28	71
Embrokeshire	0	25	19	44
Ladnorshire	0	4	5	9
Donmouthshire	0	9	15	24
NORTH WALES.				
Anglesey	0	10	11	21
Armarvon	0	13	13	26
Denbighshire	0	13	12	25
Flintshire	0	8	1	9
Merionethshire	0	16	3	19
Montgomeryshire	0	15	9	24
	18	225	176	419
England	252	799	532	1583
Total	* 270	1024	† 708	2002

the islands of Guernsey and Jersey, 6 French, 1 English } 7

Most of the presbyterians in the northern counties, and some in London, consider themselves as of the order of the church of Scotland, and there are upwards of twenty of their congregations Scotch seceders. Six of the London Presbyterian congregations are Scotch.

Nearly a hundred of the congregations of this denomination are general Baptists, and twenty Sandemanians.

There are at least a hundred congregations of a non-descript character, which they do not come under any one of the three denominations, have not been entered in the list.

Obituary.

JOSEPH JUTSON.

Joseph Jutson was born the beginning of March, 1728, in the town of Bampton, Devon. When of proper age he was apprenticed to a reputable calling in a pious family, his master being a member of the Baptist Church. In what I have heard him relate of the early part of his life, he was seriously impressed with

thoughts of the importance of Religion in the 20th year of his age, became a member of the church, as appears from its records, in July, 1749; of which he hath been an honorable member near 63 years. For uniformity and consistency of conduct, few have equalled, and perhaps scarcely any have excelled him. He may be truly said to have been a decided character; in his inter-

course with the world, as the parent of a numerous offspring, as a member of religious society. Sincere in his friendships, and the enemy of none; scrupulously honest, and never deviating from the strictest rules of truth and virtue. If ever there was a person of whom all spoke well, he was the man; respected by high and low, rich and poor, and even by those who might hate his truly religious evangelical principles, and sneer at his piety. Respect could not be withheld from him by any description of people. He was also a gifted brother, useful at conference and prayer meetings, taking an active part in both, to the pleasure and edification of those who united with him. He was habitually devout and spiritually minded, a vessel unto honour, ready to every good word and work; and never so much in his element as when more immediately engaged in religious exercises. His seat was never empty in the house of God when he was able to fill it. The Church of Christ and his interest lay near his heart, and such was his attachment to the sanctuary that as long as he was able, and which continued until a few weeks of his exit, scarcely a day passed but he would be in, or near it. How many hours have I spent in his company in the earlier part of my life with pleasure, and I hope, to my edification. He was truly a father in Israel and admirably calculated gently to lead on and encourage serious enquirers; and while his counsel instructed the young, his example was worthy the imitation of older professors. He lived the Gospel, practically holding forth the word of life; was a living epistle of Christ, his light truly shone before all men, and his divine Mas-

ter was glorified in him. Perhaps the last time he walked he was met by an elderly fellow member, and speaking of the bodily infirmities, "Never mind," said he, "There on a green & flowery mount, our weary souls shall sit," &c. referring to one of Dr. Watts's hymns of which he was very fond, as well as of many others, especially of that, "While I can read my title clear," &c. When we know how such a man lived, we reasonably expect his exit will be peace; and such it was for he could say, I have waited thy salvation O Lord! and then calmly fell asleep in Jesus, March 12th, 1812, in the 85th year of his age.

His unceasing and fervent prayers for his offspring have been already answered, some of his children having gone before to welcome his arrival in the realm of bliss, and others following after, treading the same steps; we hope, more of his children, and children's children will be drawn to copy his example, to increase his joy. *Isaac Sottrid*

JAMES STEVENS.

A wretched Apostate.

We insert the following account affording a strong contrast to the preceding article, as well as to many others which we have had the pleasure of recording in our Obituary.

James Stevens, the subject of this brief memoir, was a native of Cornwall, and born somewhere about the year 1732. In the early days of methodism, he commenced preacher under the sanction of the late Mr. John Wesley. He possessed every thing that goes to the composition of a popular speaker. His memory was retentive; and, in addition to his vigorous understanding, he indulged beyond most men, w

facility of selection for purposes of illustration, from occurrences with which his hearers were familiar. To these advantages were added, complete self command, voluble utterance, and a voice whose compass and tones enabled him to interest the attention of the largest congregations. It is needless to add that with these qualifications, James Stevens became one of the most celebrated preachers of the sect to which he had united himself. Whenever he was announced as the preacher, multitudes would flock to hear, and if he did not dissolve the passions in tears, he would, by way of the imagination make a powerful advance on the heart. Often has he addressed immense congregations of cornish miners, on the most solemn subjects, and with the happiest effect. When he reasoned on judgment to come, it appeared as if, "wrapt in vision," he had already beheld the splendors of the last day. His hearers trembled as though they heard the trump of the archangel, and saw the effulgence of light darting from the eye of their judge. Neither was his popularity confined to Cornwall, nor were the unpolished miners the only admirers of his discourses. He travelled in different circuits for more than twelve years; during which time he visited the metropolis, and other large towns. He

was always admired, and noticed in every place; at the same time his conduct was so irregular, that, from the first, those who knew him most intimately, were strongly apprehensive that he was in heart, a servant of Abaddon. Drunkenness was his besetting sin, and, at length, its victories over poor Stevens were so frequent and so public, that Mr. Wesley was constrained to forego the advantages of his talents and to expel him from his society.

This took place upwards of thirty years ago, and from that period he has uniformly exhibited an awful proof "that there is no degree of depravity of which the mind is not capable, when it has abandoned itself to evil, and is abandoned of God." During this series of years he has been a vagabond; the slave of almost every vice, and hardened beyond any apparent capability of remorse; sometimes haranguing in ale-houses to amuse his pot companions;* and occasionally exerting his eloquence to impose on those whom curiosity might draw around him, and extort from their compassion a night's lodging, or money to procure a morsel of bread.

He was discountenanced by every denomination of Christians. So completely void of principle was he, that in his best days, while avowedly an arminian, he

* Stevens has repeatedly preached, in a village in the neighbourhood of Redruth, at the solicitation of the keeper of a pot-house. The wife, whose conscience was rendered uneasy by the drunkenness that followed, remonstrated with her husband, and told him that, on the next Sunday afternoon, no liquor should be sold to Stevens's hearers. A warm altercation ensued. The husband confessed that his only motive in engaging Stevens to preach, was the collecting people to drink. They at length agreed to leave the affair to the decision of the preacher. Stevens felt no difficulty on the subject, but, at once said, "We will go to the law and the testimony; while the scripture calls on us to mind the soul, it charges us not to be unmindful of the body." The husband triumphed in his victory, and under the sanction of his impious casuist, repeated the customary scenes of riot and intoxication.

offered his services to a congregation, who were calvinists and baptists, intimating that he should "feel no difficulty in preaching the sentiments they embraced."*

His method to attract the notice of the public would sometimes be to announce his intention of preaching on some obscure part of the scripture; and on these occasions he would not unfrequently chuse the door of an ale-house as the place of his harangue. On the close of the sermon, while the hymn was singing, he was used to go round with his hat in his hand, soliciting a few pence from his audience. He would preface this conduct by observing that "he could not drink water like an Ox; that other preachers had horses to ride, but his poverty compelled him to walk; that he was obliged to go to an inn for sustenance, but it was vile to charge him from that circumstance with making collections for purposes of intoxication."

As these collections did not produce a fund adequate to his support, he employed himself, for several years past, in the education of children, residing in the parish of Gerrans. In this profession, and at the age of fourscore years, he seduced one of his pupils, a lad ten years old, to the commission of a horrible crime. Informations were sworn against him, and a warrant in consequence issued for his apprehension. He fled, and on Saturday evening, Feb. 29th came to King Harry's passage, a well known ferry in the neighbourhood, and having crossed the ferry, stopped for the night

at a public house on the Truro side of the river. Here he appeared to be greatly agitated, and spake of the charge against him of which he asserted he was innocent, but said he was strongly tempted to destroy himself. After some further conversation, he requested the landlord to take his watch, and went to bed. He rose in the morning before any of the family, and was observed to walk towards the river. Shortly after, the boatman going to see where he was, found his hat and stick in the ferry boat, and, on looking into the water, he perceived the body in an erect posture, the long grey hairs on the head being even with the surface. He was immediately taken into the boat, but the spark of life was extinct. A few shillings and a pair of spectacles were found on the table in the room where he had slept. The body was conveyed to Truro the following morning, and exposed a public spectacle of horror during the investigation of the Jury, who, after a deliberation of three hours brought in a verdict of *felo-de-se*. In such universal detestation was the hoary sinner viewed, that no persons could be prevailed on to carry the corpse to the place allotted for its interment. One hundred pounds were offered by the husband of his niece for the body, but the offer was rejected. It was drawn on a couple of wheels detached from their carriage to Castle hill, and there interred with every mark of ignominy. *Interred* on the very spot on which he repeatedly stood, while by his native elo-

* Some years ago, while a highly esteemed friend of mine was preaching at Hayle, with that impressive ardor for which he is eminently characterised, Stevens, who was in the congregation, rudely interrupted him in the midst of the discourse, by exclaiming aloud, "You have given us fire enough; let us now have some water."

uence, he engaged the attention of immense multitudes to the doctrines of repentance towards God, and faith towards our Lord Jesus Christ!

Such was the life, and such the death of the unhappy Stevens—a man whose gifts, had not their influence been counteracted by the immoralities of his life, would have made way for him, and brought him before great men;” but these talents, employed as the caterers to his sensual appetites, constituted him a most odious wretch—a theological balloon, who employed the word of God in his accursed gambols, to make sport to “lewd fellows of the baser sort.” I have no better sentiment with which to close his account than that uttered by his forerunner in apostacy* “*Man knows the beginning of sin, but who bounds the issues thereof?*”

W. H. Rowe.

Redruth, March 11, 1812.

MRS. LEESON

Died at Coventry on Sabbath night, 19th January last, aged . She was the sister of the late Rev. R. Hall's second wife, and many years an ornament and very useful member of the Baptist Church in the above city. Her religion was not confined to a lying bed, or manifested only in a few occasional ardent desires when on the threshold of eternity, but by sudden and affecting elevations of mind succeeding to agonizing distress; but it was her adorning and support through long pilgrimage. To use a common expression, she had nothing to do but to die, and it was well for her that it was so; a cure, which had received repeated shocks, seemed exhausted.

while to this expected debility was attached a most oppressive dropsy; this affecting combination unfitted her for any lively efforts bodily or mental.

Her religion was what we term *strictly evangelical*; sensible of her moral defilement and sinful insufficiency, the grand doctrines of the atonement and divine influence were what she most cordially embraced, adhered to, and delighted in; impressed with her numberless violations of God's law, the righteousness of the Mediator, which was intended to honour it in its requirements, and justify the penitent believer, was her boast, and she was ever ready to give Immanuel the name which will eminently distinguish him in the latter, *and this is the name whereby he shall be called, the Lord our Righteousness.* Truths like these, which she conceived to be the prominent features of divine Revelation, she constantly adhered to, and experienced their enriching and holy influence. Hence her religion was practical and not notional, it possessed and was built upon principle, and her spirit and conduct shewed it to be active and godlike; these adorned the gospel and announced her an heir of immortality. Most who knew her remarked that she walked with God, in the form of her devotional mind and in the conformity of her life to his revealed will. No wonder, therefore, that her religion was beautified and recommended by a becoming cheerfulness; cheerfulness that owed its existence to a general persuasion of a renovated state, the testimony of an enlightened conscience, and the real esteem of Christian friends. Except occasionally, when unbelief

gained an ascendancy, she was a practical illustration of that assertion, *Blessed is the people that know the joyful sound, they shall walk, O Lord, in the light of thy countenance, in thy name shall they rejoice all the day, and in thy righteousness shall they be exalted.* As to traits of character—She was candid, in her was exemplified the charity which *Thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth.* Hence she was not employed, nor employed her visitors, in defamation, but rather with pleasure dwelt upon the excellencies of God's people; this expanded her own soul, as well as others, with grateful sensations, and excited all to a lovely emulation.

She also exercised considerable self-denial as it regards food and apparel, not in order to lay up more than was meet, but to capacitate herself to do the more good.

Thus she was proverbially liberal; the blessing of him that was ready to perish came upon her, and she made the Widow's heart to sing for joy. The writer of this paper has witnessed her generosity in many instances, and so have many more. God did indeed seem to multiply the widow's store. On a very confined income that would have starved many, where the curse of God curses blessings, she lived happily and did wonders. Her name was Mary, and we could but think and say "*It was that Mary that anointed the Lord with ointment and wiped his feet with her hair.*" She would condescend to express her kindness to the meanest part of Christ's mystical body. Many widows wept over this Dorcas, and would speak with pleasure of her liberal kindness; yes, and when her coffin appeared

from her house, the involuntary tear started from many an eye that had been enlivened by her company, and had borne witness to her charity; and thus it was increasing till her mortal part was deposited in the cold grave.

But, O how did she enjoy her mercies when living, seeing God's hand in all he gave, and above all in blessing and enriching the soul; often interrupting proper acknowledgements, by saying "Thank the Lord, O 'tis the Lord that does all." To repeat all she said, of an interesting nature, in her three months illness would fill your Magazine; therefore shall not recite any thing except that the last sentence he minister heard, the day before her death was this, "My flesh and my heart fail, they are just separating, but God is the strength of my heart and my portion forever." Great respect was shewn to her memory at her funeral sermon, when a general conviction of the truth of the above statement moved the affections of most present.

From the above account, which many know to be accurate, we may draw the following reflections:—

1. How great is that grace which effects such a moral change!—that rightly disposes the affections towards every object, ever impelling them in every proper direction! how much this like the religion of heaven how it manifests the subject of to be a new Creature.

2. How important is practical religion! and not only as it regards its subject but the surrounding spectators. Men commonly know nothing of creed nor the contentions there about their orthodoxy; but they know what is lovely and of good

report, and argues from hence the existence and excellency of principle.

3. How much does God honor those who honor him, blessing them not only in their soul with his Spirit and presence, but in all their engagements; his paths to each drop fatness. This is a scriptural and confirmed fact, we are thankful that some believe it and act accordingly.

4. How much more a liberal Christian enjoys than a rigid, and at the same time parsimonious professor! We look at the one with a degree of pity, and a large portion of censure: but we look at the other, and say, *The liberal soul shall be made fat, and he that watereth, shall be watered also himself.* F. F.

ACCOUNT OF RELIGIOUS PUBLICATIONS.

APOSTACY, a Discourse delivered at Red Cross Street, Jan. 3, 1812, before the Monthly Association of Baptist ministers and churches. By F. A. Cox, M. A. Gale and Curtis, Button and Murray. 1s. 6d.

(published by request.)

This sermon presents itself to our notice with no ordinary claims. Its subject, its arrangement, and its style, connected with the occasion on which it was preached, and the object to which the profits arising from its sale are devoted,* concur to render it highly interesting. To those who choose to be *wise above what is written*, the doctrines according to godliness will inevitably appear foolishness; the reason is obvious, they are not of one mind with God. *Wise in their own eyes and prudent in their own sight*; their nomenclature is just the reverse of that of inspiration, they call *evil good, and good evil: put darkness for light, and light for darkness: bitter for sweet, and sweet for bitter.* Hence if they do not accuse the humble christian of

being *full of new wine, they ridicule or perhaps indeed pity his debility of intellect.* The foundation of God, however, standeth sure, the Lord knoweth them that are his. It is evident, we think, from scripture, that whatever awful circumstances attend the character and destiny of Apostates, and however the people of God are sometimes by backsliding seen to involve themselves in distress, and their cause in disgrace, yet doubtless they shall return *though with weeping and with supplication.* We cannot indeed conceive a stronger proof, although the sacred pages abound with proof, of the important doctrine of final perseverance, than that furnished by the argument of the apostle in the chapter from which Mr. Cox has taken his text, Heb. x, 10, *By the which will we are sanctified, through the offering of the body of Jesus Christ once for all.* 14th. *For by one offering he hath perfected for ever them that are sanctified;* 17th. *And their sins and iniquities will I remember no more;* 18th

* The support of a Society auxiliary to the Baptist Mission.

Now where remission of these is, there is no more offering for sin, &c. But the last verse is peculiarly expressive of the doctrine in question, *We are not of them who draw back unto perdition, &c.* The Apostate, then, is a character, the leaves of whose former profession, however verdant and exuberant, were only the substitute of that fruit which is *unto holiness*. The cause of his having forsaken the people and the ways of God was his *having loved this present world*. He was the *son of perdition*, therefore is he lost. It is obvious, however, that as only things revealed belong to us, it is ours by vigilance and prayer to *make our calling and election sure*. As by the fruit alone the tree can be discovered, and as while we commit sin, no evidence, to ourselves or others, exists, that we differ from apostates, it is incumbent on us to exhibit all *diligence to the full assurance of hope unto the end*.

We must retrench our observations, lest we be guilty of injustice to the merits of Mr. C's excellent discourse. The usual confines for the notice of a sermon are such as we could in this instance, willingly surpass. We shall, however, give merely a sketch of the plan, and a specimen of the style, adding a few plain remarks, as we suppose many of our readers will avail themselves of the opportunity of examining the portrait at full length.

The texts are *Heb. x, 4-6, 10, 26-29, 38*. The preacher proposes to investigate the nature of Apostacy—to trace its causes—and to develop its consequences. Under the first general division, he observes, "To elucidate this part of the subject, it may be proper, First, to discriminate

some of the different species—Apostacy. 1. Apostacy of *Spirit*. 2. Apostacy of *sentiment*. 3. Apostacy of *conduct*. Secondly, To enumerate a few of the methods by which apostates attempt the concealment of the real character. 1. The misapplication of *Terms*. 2. The claiming esteem for *certain kinds of goodness*. 3. An attempt to invest themselves with *literary lustre*. Thirdly, By considering the different degrees of approximation to real religion which are possible even to apostates.

Under the second general division. *The causes of Apostacy*. It is observed that 1. It sometimes originates in *Fear*. 2. In a *Love of the world*. 3. *Levity of mind*. 4. *Pride*. 5. *The Agency of Satan*.

III. The consequences of Apostacy. 1. The moral condition of the Apostate is *far more base and degenerate than previously to his profession*. 2. The Apostate exerts a *pestiferous influence on society*. 3. The apostle affirms the *impossibility of the Apostate's restoration to repentance*. 4. Apostacy is *a fatal and damnatory sin*.

Of the style we could quote many favorable specimens, but for the reasons before assigned we must confine our notice to two or three. In the composition of the exordium the author shews that he is not confined by the trammels of the schools. We find the following glowing passage almost immediately introducing his division, Having noticed the subjects which had occupied those who had preceded him in the monthly exercise, he observes, "Amidst these topics, one is disposed to exclaim, with the enraptured disciples, 'Lord it is good to be here!' Here infinite love is manifested—here joy unspeakable—"

and full of glory is enkindled the breast—here eternal day dawns on the quickened spirit—we, we walk on the spicy mountains—we traverse the groves of Lebanon—we eat the fruits of Carmel—we behold the fertility of Sharon—we inhale the perfumes of Heaven.” There are, however, many instances of a far more natural, and frequently, truly elegant. In page 9 we read the following: “Backsliding differs from that permanent and irremediable departure from God, which the scriptures present as fatal. Though piety adorns the falls of Noah, Hezekiah, David, Jonah, and Peter; joy glistens through the tears of sadness she sheds over their memory, upon the recollection of their subsequent restoration and their present glory. They were indeed, thrown down by some of the numerous obstacles Satan strives to place in the paths of piety, but this did not prevent their general progress and final perseverance. They fell, but did not fall away; they retreated for a moment, but this was not a *retual backsliding*, nor did they go back to perdition.” The following delineation appears to me so feelingly and strikingly true, that we cannot resist the impulse to transcribe it. “The individual under this fatal influence resorts, perhaps, with some regularity, to the sanctuary of God, but feels no interest in its employments, no delight in its services. Inanimate in all its sacred services, he is dragged by the force of example, or driven by the compulsion of habit, through the external performance; but resembles a captive conducting his unprisonment, or rather a dead and putrifying corpse laid out in a garden of spices. Light

shines upon him, but it does not warm; fragrance exhales, but it does not gratify; beauties abound but they do not interest. He is a breathing stone—a conscious inanimation—a living death.” page 9.

The following observations are important, particularly when Unitarianism, as it is called, is, with her unblushing front, attempting to seduce from the “good old way,” by so many *sober and rational* expedients, the young, the weak and the unsettled christian. When speaking of Apostacy of sentiment, Mr. C. observes, “In many cases, the departure is not total, christianity is not entirely renounced, as a cunningly devised fable, but is embraced in a mutilated form. Some other system is in part substituted, and mingled with that of evangelical truths, either tending to gratify a sensual taste or an intellectual arrogance; to lull and soothe in the practice of sin, or to render vain and presumptuous before God, in consequence of abstinence from its more gross and debasing enormities. We would be far from denouncing anathemas against all who differ from us in religious sentiment, yet we can never observe, without trembling, a dereliction of the grand and fundamental principles of the gospel; and I cannot desist from warning you against the influence of those who renounce them. It is a suspicious circumstance when you are solicited to erect the great fabric of your immortal hopes on the fine-spun cobwebs of sceptical speculation; on principles which are not obviously great and important; but whose discovery requires profound research and intricate argumentation. The Bible speaks in plain terms to the common

people." pages 10, 11. There is a very appropriate note in the succeeding pages, in which Mr. C. ably and successfully controverts the Socinian glosses on that invaluable passage, *Who is over all, God blessed for ever*. He has exhibited a commendable zeal and intrepidity in thus exposing the miserable shifts to which some gentlemen, in order to support an hypothesis, are frequently driven. We must now with reluctance take our leave of Mr. C. for the present, anticipating the pleasure of soon meeting him again. Before closing, we must be permitted to state our opinion, which the present sermon has contributed to confirm, that the talents of english preachers, by cultivation, are capable of rivalling some of the boasted productions of french pulpit-eloquence. We are continually taught to regard as prodigious the sermons and orations of the Saurins, the Massillons, the Flechiers, and the Bourdaloues; but why is it that the same effect does not follow from hearing the sermons, and from reading the productions of our own preachers? Is it that frenchmen have enjoyed the gifts of nature in greater proportion? or is it that the encouragement given to the exercise of talent was greater in France than in England? Surely not. We believe it results in a degree, from a false view of the cultivation or employment of talent, lest it should prove unfriendly to deep and genuine piety, or to a minute attention to all the functions of the ministerial office.

The Preacher's Manual; containing *I. Two Essays; on Lay-preaching, and on the Ministerial Character; II. Simplicity recommended to Ministers of the*

Gospel; third edition; III. Letters on Preaching, by Sheva, from the Evangelical Magazine; IV. Appendix; being various Important Extracts from Claude, Doddridge Mather, Watts, Newton, Cowper, Cecil, &c. Williams and Son. 3s. 6d.

When we consider the Importance of their office to whom God has committed the ministry of reconciliation—when we revert to the interests involved in their ministrations, and the awful responsibility with which they are invested, their official appointment being to *warn every man, and teach every man in all wisdom*—we consider, also, the variety of moral interests and spiritual circumstances that are, more or less, varying every week, in a congregation not numerous, to every one of which it is important that the Truth be applied with affectionate fidelity, in a manner adapted to make it effectual for correction or reproof, and for instruction in righteousness, that the minds of every class may be thoroughly furnished, to meet the changing aspects of things around them, with one firm tone of character, suitable to the principles of the Gospel, and honourable to the Doctrine of God our Saviour in all things—when we add to all this the particular relation in which the Pastor is to be regarded in his connection with every member of a christian church, for whose spiritual appetites he is to provide appropriate food, cautiously rejecting whatever may nourish vanity or prejudice, and abstaining from every thing that may merely afford a treat for the senses, bringing forth only *the sincere milk of the word*. If it be required of the Stewards of the Gospel, that they should be themselves faithful to God, and faithful

souls of men; it may well be said, *Who is sufficient for these things?* That sterling Piety (by which we intend a personal participation of all the graces of the holy Spirit) is essential to the being of a *Good minister of Jesus Christ*, is very impressively suggested by the nature of his office, and the character of that circle of duties which it is incumbent on him to discharge. No literary acquisitions, no powers of eloquence, not even an Angel's tongue, can compensate the want of *personal Godliness*, in a minister of the New Testament. But it does not follow from hence that *Piety alone* is a sufficient qualification for the christian ministry. The New testament, among other things, requires that a bishop be *able to teach*; and beyond all controversy, an *aptness to teach*, like other talents, is susceptible of cultivation and improvement: and, if *some degree of aptness* in this respect is essential to qualify for the ministerial office, it cannot be disputed but that every improvement of that aptness will be an *additional* qualification. We know no reason why *Gifts for the ministry* should not have *all* the advantages that can be conferred by general knowledge, the lessons of experience in that particular office, and the common observations of wise and judicious believers in the Son of God. If christians in common have need of *line upon line* and *precept upon precept*, that they may be in constant preparation for the honorable discharge of *their* duties as the servants of Christ; can it be supposed that the abundantly more important station of a minister exempts him from any need of such assistance? Should it be said, "*His sufficiency is of God*," it will be cheerfully admitted,

and it is equally true respecting every real christian. No reasons can be offered against the cultivation of *Gifts for the ministry*, by the advantages of literature and science, conducive to their improvement, but what will equally apply to the use of the ordinary means of instruction and establishment for christians in general.

We have hazarded these remarks from having occasionally encountered a notion, not *now* very prevalent, as we believe, that directions for the composition of a sermon, and rules for the improvement of pulpit eloquence, are not of legitimate use, in the christian church.

Respecting the Manual in our hands, we recommend it with great pleasure to the general use of our brethren. It truly contains *multum in parvo*, and that of the best kind. We know not which part to commend, to the omission of either of the others; for it is well begun, well carried on, and well finished. An Extract from the close of the "*Essay on the ministerial character*," and another from the "*Maxims*" which conclude the Book, will give our readers a taste of the provisions the Author has prepared.

I have hitherto avoided saying any thing on the moral character requisite for a Minister. A Preacher, clothed in the truth and purity of the Gospel, is like "an Angel standing in the Sun," ---and his errand is the same,---to announce "the supper of the great God." I have supposed that no man in his senses would risk the terrible consequences of preaching a Gospel he does not believe, or a Saviour he does not love. I have supposed that neither the love of ease, or of emolument, or of applause, could induce any man to hazard his soul thus; but I fear I have supposed too much. I read of some who, after pointing others to the gate of heaven, have been themselves *shut out*. I

hear them knocking, and pleading earnestly without the gate---that they were many---that they were popular---that they were active. useful, yea, inspired preachers, and wrought many miracles:---“Lord! Lord! have we not prophesied in thy name, and in thy name cast out devils? and in thy name done many wonderful works?” Alas! there is no answer but in the thunder which replies,---“I never knew you;---depart from me ye that work iniquity.”

“What are the obligations of a good minister of Jesus Christ? He meets the actual and diversified state of his people, and commends himself to every man’s conscience in the sight of God. He seeks out acceptable words as well as words of truth. By adaptation and not by trimming, he becomes all things to all men. He warns them that are unruly, comforts the feeble-minded, upholds the weak, reclaims the wandering, and guards the exposed. By a faithful and judicious application of the promises and threatenings, reproofs and encouragements of the gospel, “he takes forth the precious from the vile, and is as God’s mouth.” He levies a tax of improvement for the edification of his hearers upon all events and occurrences. His study is not confined to an hour of constrained, perturbed thought on a Saturday evening,---he is observing and collecting all the week. “He gives himself to the word of God and prayer.” He does not sit smoking and trifling in company till the appointed moment of worship arrives: he is previously, and much with God alone: and when he enters the sanctuary, he is like Aaron, when the rich oil had been poured upon his head, and the priest was betrayed by the savour as well as by the service. The spirit of devotion rests upon him in the absence of all his official administrations. The parlour does not war with the pulpit. He is the man of God in all his social intercourse. Wherever he is, he produces a religious atmosphere, whose innocent, genial, and improving influence is felt by all who breathe within its reach.

JAY.”

The Christian Reader’s Guide : a characteristic Catalogue of the most important Modern English Publications on Theology, and other branches of Knowledge therewith connected, exhibiting on each work, the opinions of the best

Authors, and the most respectable Reviews : to which is prefixed an Essay on Reading, and the choice of Books. Part I. Williams and Son. 5s.

Full many a weary hour has been saved to Students, had some judicious friend pointed out to them where the object of their research could be found, and where they would meet with the most intelligent and profitable discussion. To supply the place of such a friend is, in part, the design of the “Christian Reader’s Guide.” But let the authors speak for himself; “In some circumstances, this is still more important. A student wishes to pursue a particular line of study,—a parent desires to educate his child,—one wishes to form a private library,—another a benevolent one, for the advantage of the poor;—or, lastly, an individual desires to present a book, or set of books, adapted to the situation of his friend, or some person in a peculiar situation. In all these cases, A GUIDE must be desirable; and it is the object of this Work to provide one, both competent and safe.”

The preliminary Essay contains many sensible and appropriate Remarks, worthy of attention from readers in general, and especially from such as wish to make their reading subservient to their best interests. We select a few;

“If we wish our natural food to do us good, we should choose it of wholesome quality, and be temperate in our use of it; so should it be with our *mental* food. If we wish to profit by Reading, it should be select and moderate. Those who read every thing which comes in their way, may be poisoned in their principles before they are aware; and those who read continually, without reflection, digest nothing, and can

therefore derive no nourishment to the mind."

"Hardly any one will deny that Reading is one of the most rational and innocent amusements. To make it perfectly so, however, instruction should be blended with it. Works which contain neither moral, literary, or scientific information, are little adapted for those who know the value of time, and consider themselves as candidates for eternity.

To reject these is to sweep away a deal of rubbish from the walks of literature,—a great mass of modern poets, novelists, and sentimental writers, who mean nothing but to amuse, and dissipate every serious object from the mind. I speak now of the most useless of these trifles. The most dangerous class of books consists of the labours of depraved genius, in which the writers licentious sentiments are dressed in the charms of eloquence, and the brilliancy of wit. Such books ought no more to be read for their captivating style, than poisonaries should be eaten for their purity. Sir Peter Lely made it his rule never to look at a bad picture, having found by experience that, whenever he did so, his pencil took a tint from it. Bishop Burnet very properly applies this mark to bad books, which it is almost impossible to glance at, without the mind receiving a taint from them."

The method adopted, respecting the character of the Books recommended, seems to be most exceptionable; and we doubt whether this "Guide" will render considerable service to the persons whose use it seems principally intended.

Letter to a Protestant Dis-

sender, in answer to the question, "Shall the Dissenters join with the Roman Catholics, in their petition to Parliament, for what is called, Catholic Emancipation?" containing *Remarks on Religious Liberty, and Political Power, both as they affect the Established Church and Protestant Dissenters; applicable to the present momentous crisis. The fourth edition.* Williams and Son. 1s.

The very extensive circulation already given to this justly celebrated Letter, almost precludes the necessity of recommending it to the attention of our readers. A few words upon the subject may nevertheless be acceptable. The avowed principles of modern protestant Dissent are known to be so favourable to religious liberty, that no sooner do we hear of any class of our fellow men, as deprived of its advantages, than we calculate, without hesitation, on the voice of every protestant Dissenter being ready to unite in petitioning for their relief. Such was the prevailing state of the public mind respecting the catholic claims. It was generally expected that the Dissenters would make common cause with the Catholics in what is called their emancipation. The writer of the letter before us, contemplating the measure, if carried, as not of neutral character, but fraught with infinite good, or immeasurable mischief; calls upon his brethren to a cool and patient investigation of the Question.

We are sorry our limits will not permit us to follow the Author through his luminous statements of the laws, as they affect the parties concerned, and his incontrovertible arguments upon the points involved in the inquiry. The amount is, that the Roman Catholics are already in posses-

sion of *Religious Liberty*, to the full extent of their wishes, they are only disqualified for the acquisition of *Political Power*: on the other hand, the Protestant Dissenters, especially since the recent construction given to the Toleration Act, labour under very painful deprivations as it respects the *former*, while their disqualifications in regard to the *latter* are not quite commensurate with those of the Roman Catholics. Hence the Author concludes they *cannot* unite, not having, in fact, the same object to contend for. Some serious considerations are added as to the probable effect upon the *Religious Privileges* of Dissenters, in the event of the Catholics accession to *Political Power*. The Author very justly observes that our solemn and dispassionate consideration of what may involve the peace and comfort of millions, should not be disturbed by the clamour of "No Popery," nor by what may be equally absurd, and as liable to abuse, the clamour of "No Bigotry." If any of our readers, who feel interested in the subject, should not yet have seen this Letter, we think they will be very defective in the spirit of enquiry, if they do not give it a serious perusal.

Religious books lately published.

1. Sermons on prevalent Errors and Vices, and on various other Topics; from the German of the Rev. George Joachim Zollikofer, Minister of the Reformed Congregation at Leipsick, by the Rev. William Tooke, F. R. S. 2 vol. 12mo. 11 10s.

2. The dreadful Sin of Suicide. A Sermon preached at the Rev. Dr. Winter's Meeting-house, New-court, Carey-street. By the

Rev. George Clayton. Before the Monthly Association of Congregational Ministers and Churches, and published at their request, octavo, 2s.

3. Christian Ethics; or, 12 courses on the Beatitudes, &c. some preliminary and subsequent Discourses. The whole designed to explain, recommend, or enforce the Duties of the Christian Life. By Thomas Wintle, B.D. Hector of Brightwell, in Berks. and formerly Fellow of Pembroke College, 2 vols. octavo, 16s.

4. The cause and cure of a Wounded Conscience. By Thomas Fuller, D.D. Author of the Church History of Britain, History of the Worthies, &c.

THEOLOGICAL NOTICES.

Information of works in hand from Theological Writers will be inserted under this article.

We are happy to learn that the New Edition of Dr. Owen's elaborate Work on the Epistles to the Hebrews, under the superintendence of the Rev. George Wright, Markinch, is in the Press at Edinburgh; this Edition is expected, will be compressed into six volumes, large octavo, containing all the original work, with the addition of the Dr's. Exhortations on the Sabbath, which forms an essential part of the Author's plan, but was not inserted among the other Exercitation as two editions in octavo had been published a little before the appearance of the first volume to the Hebrews. The extreme difficulty of procuring a *complete copy* of this valuable work, has then only in volumes not uniform and at an extravagant price, may render the present edition highly acceptable to the Biblical Student.

RELIGIOUS INTELLIGENCE.

BAPTIST MISSION.

Extracts from the Periodical Accounts,
No. XXII.

THE CHURCH IN THE ARMY.

"As soon as the brethren of the 22nd Regiment arrived at Calcutta, prior to their embark-
ing for the Isle of France, they began to reflect on the means of enjoying the word and ordinances, when they should be separated from their pastor Mr. Chamberlain. After solemn prayer, and consultation with their more aged brethren, they choose for their pastor one of their own number, *Joseph Forder*, with whose piety and gifts they were well acquainted, and the brethren *Woods* and *Sutherland*, as assistant pastors in case of accident, and thus organized the church within themselves. They seemed also to view their probable destination as likely to afford an opportunity for the spread of the gospel among the ignorant inhabitants of the islands where they might be stationed, and some of them expressed their determination to improve every means in their power for the acquisition of the language there spoken, whatever it might be. *Forder*, and several others told Mr. Marshman, that they "viewed their embarking in this expedition as a call of God, to seek the spiritual welfare of those among whom they might be stationed." "Among these adds Mr. M.) are many thousands of the ignorant and wretched inhabitants of Madagascar, with which island, distant only a few days sail, the French, on the Isles of France, and Bourbon, have trafficked very largely for

slaves. The church consists of between thirty and forty members in full communion, many of whom are steady judicious men, well acquainted with the scriptures. Judging from their past diligence, we hope much from their future efforts.—While at *Berhampore*, after forming themselves into a church, they instituted a school, which was conducted gratis, and in which not only were all the children in the regiment instructed, whose parents could be brought to send them, but a great number of their adult countrymen were taught to read the word of God, to some of whom it proved the means of conversion, while the school was the means of building up others in christian knowledge: for many after doing their daily duty, chose to spend the rest of the day there in receiving and communicating knowledge in preference to exposing themselves to danger in scenes of dissipation, or wasting their time in unprofitable idleness. All the expense too of this school those brethren defrayed themselves, besides giving their labour gratis. Nor were these the only fruits of grace which they shewed: in addition to nearly one hundred pounds which they laid out in the space of two years in bibles, hymn-books, and other books calculated to promote the life of religion in the soul (of which they formed a common library), they collected and sent down a considerable sum as a present to the mission."

"By letters which were received at Calcutta, down to March 1811, both from the brethren of the 22d, and of the 14th Regiments,

it appears that they were all engaged in taking the Isle of France; but that after stopping there for a time, those of the 14th returned to *Madras*, from whence their letters are dated."

"On the 18th of Feb. 1811, the 22nd Regiment is said in the public papers to have taken possession of the French Port of *Tamitase*, in the Isle of Madagascar, and was expected to continue there in garrison."

"By a letter from Mr. Marshman, dated Feb. 24, 1811, the number in communion in all the churches, is said to be about 301; 165 of whom had been added the preceding year, and 16 in the present year.—"Did you," says he to his brethren in England, "expect to see this eighteen years ago? But what may we not expect, if God continue to bless us, in years to come? God is a rock, and *his work is perfect*. He does not begin a work, and leave it in the midst. He does not provide materials, and then suffer the building to stop for want of either wisdom or power to carry it forward. In Britain you would reckon six or seven gifted brethren among 300 christians a pretty fair proportion; but with us the proportion is much greater."

Missionaries from Europe.—

Carey, Ward, Marshman, Chamberlain, Mardon, Moore, Chater, Rowe, Robinson - - - 9

*Missionary brethren raised up in India.—*Fernandez, Felix Carey, W. Carey, Peacock, Cornish, Ariatoon, Peter - - - 7

*Hindoo brethren called to the ministry.—*Kirshnoo the beloved, Krishnoo-das, Ram-Mohun, Seetaram, and Sebuck-ram 5

Itinerant Hindoo brethren on probation - - - - - 7

European gifts for the ministry,

either called out, as brother Forder, or about to be so, as brother Leonard - - - -

30

"Besides these, there are two more Hindoo brethren at Serampore whom I expect will be ultimately called out to the work, and two Asiatic brethren at Calcutta, one an Armenian, the other a fine half-European youth of about eighteen, baptized about nine months ago, whom I have my eye upon, if the Lord will, for Chinese. This abundance of spiritual gifts, more precious than fine gold, and never given for their own sake, is a most singular favour, and has a peculiar aspect towards future blessings."

"Since brother Fountain joined the church in Bengal, then consisting of *four* members, and which is now fifteen years ago, the church has doubled *six* times, or once in *three* years: and it is probable that it will have doubled in the *two* years ending Dec. 1811, as it has indeed in the last two years. Were it however to double only once in *four* years, judge what would be accomplished in sixty—in eighty years?—All is dependent upon God; but may we not on the grounds of prophecy and promise "EXPECT GREAT THINGS?" While the man of business sits down and coolly calculates in how many years, at a steady rate of profit, he shall realize his *plum*, and is thereby stimulated in a course of frugality and industry, why may not a christian in like manner indulge himself with a cheering glimpse of the termination of the misery of man below? We are ready to say, would the Lord convert a thousand under one sermon, or even a hundred, the kingdom of Christ might soon

fill the earth. But is not this like the conduct of one, who fixing his eyes on some great adventure that is to make him rich at once, forgets that the sober and steady industry of each day will under the divine blessing, accomplish the same end, and render it of greater value when accomplished?"

The following have been received since the Periodical Accounts were printed.

Letter from Mr. Chater, Missionary to the Burman Empire to Mr. I—— of London.

Prince of Wales' Island, 4th July, 1811.

Dear Brother I,

I have written once if not twice, since I received your welcome letter. I have now an opportunity of sending a line to Bengal, and as I may not again sometime, I must not neglect it. You will, perhaps, have heard before you see this, of the loss we sustained last January. The Lord was pleased to take to himself our dear little girl that was born in Rangoon the preceding May. Had any other hand inflicted the stroke, it would have been insupportable; but the consideration, "It is the Lord," enabled us to meet it with resignation. We have printed two pamphlets in Burman. One 20 pages of extracts from the New Testament, and the other 136 pages from the New and Old Testament. There is a small Burman village on this Island, which I have visited; and several of the Burmans have visited me. I have given them some pamphlets which they very gladly received. My Burman teacher has also been among them, read the pamphlets with them, and explained any thing that was not quite clear to them. So that he is becoming a teacher of christianity before he is come to any serious determi-

nation about embracing it himself. His knowledge of it, however, I think is as extensive as the knowledge of thousands who will be saved is. May that grace be granted to him, and also to many of his fellow countrymen, without which all besides will be of no avail.

This Island contains a great number of Malays and Chinese, and would be a good place to commence a mission; but our strength at present, I fear, is too small even to attempt it. I have suggested some hints to our brethren upon it, but what weight they may have with them I know not. We may sail from this port to Rangoon, with a favourable wind, in six or seven days. I long to see it again, and at the same time I dread it. You know what makes me long to see it; and I dread to see it, because I fear through the great oppressions it has laboured under these last two years, in consequence of the war with the Siamese, and the effects it has produced, we shall find it full of confusion and every evil work. Brother F. Carey, however, is not apprehensive of any personal danger.

Give my christian love to your dear people, though I know but few of them. Any among them who appear to possess missionary talents, should meet with every encouragement. A Missionary should be a man of some natural talent, of ardent piety, of much humility and self denial; and in addition to all this, a spirit of severe application is absolutely necessary. Pray for me, my dear brother. No one on earth is more in need of the prayers of the children of God. My own weakness and depravity, the greatness of the work I am called to, and my peculiar circumstances, all require it. And not doubt-

ing but you will, and your dear flock also. I remain,

Dear Brother, ever yours.

J. CHATER.

Extract of a Letter from Mr. Pritchett, late a Missionary to the Burman Empire, now in India, to a friend in London.

"Serampore, Aug. 12, 1811.

I have been very well received by the Baptist Brethren here, and by all the good people at Calcutta, who are not so anxious for me to go to Vizagapatam as I am myself. I have plenty of preaching amongst them, and much good is doing; perhaps the Lord condescends to own even my labours. Much of my time is taken up this way, for I take an equal share of the work with the Brethren. However, I am getting on a little with the Telinga language, being instructed by a converted Braman, every day betwixt one and two hours; but we are complete Barbarians to each other. We cannot talk, but I have made shift to read through the first twenty-three chapters of Matthew.

The Brethren at Serampore are men to be wondered at; I speak of Carey, Marshman, and Ward; or, if you will, *Peter. James, and John.* The former is most remarkable for his humility—he is a very superior man, and appears to know nothing about it. The great man and the little child unite in him, and as far as I can see, he has attained to the happy art of ruling, and over-ruling, in connection with the others mentioned, without his asserting any authority, or others feeling their subjection; and all this is done without the least appearance of design on his part. The others have their excellencies, but not so eminently

in this way; which of them, however, could best be spared would be a puzzling question. May their bow long abide in strength! I assure you, I have been both humbled and edified by my intercourse with them. I much admire the plan upon which they act, indeed it has success to recommend it.—*I mean their having no private interest amongst themselves.* Whatever emoluments may arise from their individual exertions go into the public fund, which is sacred to Missionary purposes; each person having an equal but frugal allowance out of it for clothes, &c. As for instance, Dr. Carey's 1000 Rupees per month for his professorship goes entirely and directly into the fund; he takes no account of it at all, receiving his monthly stipend simply as a Missionary. The same with Mr. Marshman's school, and Mr. Ward's printing. By this Fund there is a provision for widows and children, and a place for them at the Mission-house. It is to the public Fund that the gradual enlargement and improvement of the Missionary Settlement is to be attributed, as well as the means which they have for executing so much printing. It has also enabled them to receive and entertain, as long as may be necessary, whatever natives come to enquire, as there is a place provided for such persons. It has also enabled them to begin things which were likely afterwards to be carried on by public contributions—as the Chapel and School in Calcutta. Thus by obliging themselves to bring all their gettings into the public Fund, they have no private interest to advance; and as they have a stock in hand, to which additions are making continually, they are under a necessity, as it

were, to contrive and endeavour to expend it in the best way to promote the object of the Mission. Now if each had a private purse, there could be nothing of this. The Mission at Serampore, is independent as to pecuniary matters—the money contributed in England goes to the support of other Missions; and the expense of the Translations is defrayed by money collected in England for that purpose, and by what assistance they get from the Bible Society.

Yours affectionately,

E. PRITCHETT.

NEW CHURCH FORMED

At Highgate, near London.

On Friday the 27th of March, 1812, nine persons, inhabitants of Highgate, were baptized on a profession of their faith, and constituted a christian church of the particular baptist denomination.

On this occasion Mr. Austin preached in the afternoon, on the subject of Baptism, from *Isai. viii. 20, To the Law and to the Testimony, &c.*; and Mr. Ivimey then administered the ordinance of baptism.

The evening service was introduced by Mr. Keene, who read the scriptures and prayed. Mr. Ivimey addressed the persons baptized on the nature and design of church-fellowship, and requested them to signify publicly, by holding up their right hands, their willingness to walk in union together, and to give each other the right hand of fellowship. Mr. I. then implored a divine blessing on the newly-formed church, that it might be preserved in purity of doctrine and discipline; be abundantly increased in numbers; and continued to the end of time. Mr.

Timothy Thomas preached from *John xvi. 13. Howbeit when he the Spirit of Truth is come, &c.* and concluded the services of the day.

Many who were present will remember with grateful pleasure the fulfilment of his promise who hath all power both in heaven and in earth, *Lo I am with you alway even to the end of the world.*

The history of the steps which have led to the establishment of this society is briefly as follows. The old Presbyterian Meeting-house in Southwood lane, had been for a long time shut up, and was offered for sale to be taken down and removed. A few persons of the church in Eagle street, conceived the design of taking it, and preserving it as a place of worship for the use of the neighbourhood, which contains a population of 5000 inhabitants. This they accordingly accomplished, and after expending about two hundred pounds in repairs, it was re-opened in November 1809. The worship from that period has been supported by a variety of Ministers, whose preaching has been accompanied with considerable success. A reputable congregation is collected, and a Sunday School supported, of about 60 children.

The Meeting-house, it is supposed has been built nearly a century, and was erected by a pious gentleman of the Presbyterian denomination. For many years the doctrines of the unadulterated gospel were preached by calvinistic ministers; but these were succeeded by men of another description, affecting more *rationality*, but giving up the scriptural statement of the doctrines of grace. Degenerating into *Arianism*, they soon proceeded to *Socinianism*; and in one

instance the preacher going in a straight-forward course, arrived at the dreary, chilling region of *Infidelity*, and delivered lectures on the Religion of Nature. All these ministers had been men of literature and refinement, yet having relinquished the doctrines of the Cross, there was nothing in their preaching to interest their hearers, so that they gradually forsook them, till the place was absolutely deserted, and became literally "a desolate heritage." In 1807, attempts were made to re-collect them, by some zealous Socinians, who having apostatized from the Calvinists, retained some portion of their former heat, but without success. The Baptist ministers, through a divine blessing on their humble labours, have been the instruments of *turning many from darkness to light, and from the power of Satan unto God*. May the church, now in its infancy, resolve that no preachers shall receive encouragement save those who *determine to know nothing among them, but Jesus Christ and him crucified*. Should the time ever arrive when the doctrine of the proper Divinity of Jesus Christ is denied, and his substitutionary Sacrifice, as an atonement for sin, be opposed; there is no doubt but he will set himself against those who reject him, **ICHABOD** will be again written on the doors, and the godly will exclaim as they pass, "THE GLORY IS DEPARTED."

On Wednesday April 1, 1812, the Baptist Churches which constitute the Hants and Wilts Association, held their first Meeting at Whitchurch. On the preceding evening brother Clare of

Downton preached from I xv, 56, 57. Brother Saffer Salisbury preached in the morning from *Phil. ii, 9*. In the afternoon brother Giles of *Lymington* from *John iii, 3*. Evening brother Miall of *Portsea* from I cxxx, 7, 8. The devotional of the service were conducted by brethren Saunders, Bulgin, Earley, Davies, and Bing. The next Association will be at Salisbury, July 17. Brethren Yarnold, Brackstone and Bulgin to preach.

CASES.

HARTLY ROW.

The Baptist Church at Hartly Row, Hants, beg leave to tender their acknowledgements for the attention which has been given to their Circular Letter, requesting pecuniary aid, by the following Churches; *Haworth, Lymington, Arnsby, Bovey Tracey, East Lymington, Lockwood, Norwich, Downton, Tring, Amersham, Wotton Hill, Worstead, Kingsbridge, Birmingham, Colnbrook, Chalfont, Shrewsbury, Waltham, Abingdon, Hertford, Romsey, Long-Cresford, Uckfield, Earls Colne, Bourton, the Water, Alcester, Watford, Leamington, Eyethorn, Bradford, Wainsgate*; and by the assistance they have received from London &c. their debt is reduced to £100. The Church therefore affectionately requests the favor, that the Churches which have not attended to their Letter, will be so good as to afford them the assistance solicited, that they may be enabled finally to liquidate their remaining debt. Communication may be made to Mr. Crate, Cooper, Hartford Bridge, Hants.

UPOTTERY CASE.

To the Lovers of Religious Freedom and Truth.

who now address you are a Society of protestant dissenters, near Upottery, We have been advised by respectable friends, situated around us, who personally our case, to make it known to others, as widely as application in benevolence may be found necessary. Our place of worship was built king James II made his proclamation of liberty of conscience. Time has been so decayed some of the most important parts of the building that we soon be obliged even to quit it, and must inevitably resign it to desolation, ourselves to despair, unless those we have the privilege of addressing will us to put it under very great repair. Brethren, the old house stands by graves of those of our children that are gone before us; it joins the tombs of others, and of their fathers of several preceding generations. We are reminded of their affecting history as we pass through the midst of them every day. We state to our Children, the persecutions they endured, and the mode with which they endured them; the love they were actuated by, and the pity they were surrounded by; their various difficulties, and their equal price; their past labours, and their present rest---our young people are inspired; while we relate these things to them, we ourselves feel our desire increased to be followers of them who now through faith and patience inherit the promises. Oh, if it were the Lord's will, and his people's, to hear us, we would not these instructive graves. But, dear brethren, indeed it must be, unless you permit it by your goodness. Besides, as a Society, we can have no other religion in this world; there is no place around us where the gospel is preached, than Taunton, 10 miles; Chard, 9; Honiton, near 8; Wellington, 10, and Wood 7. But our house is surrounded by about a dozen hamlets; we have a good congregation as to numbers, especially for such a wild situation. The old house is also placed near three different parishes, and within an hour's ride of three different counties; so that should troublesome times come again, we think is not impossible, the peculiarity of the situation will be a consequence to our children, as our fathers indeed found it to be to them about 200 years ago. They used to meet for social worship not far from where we are, at a place called Lipput, their persecutors after a bit found them out, and compelled them to fly and scatter. The handiness of the different parishes and counties were a relief to them. Presently, though, they began to collect again at a house in a wood, about a mile and a half from us; there is now the streamer behind the house, and in it remains to this hour, a dam and an oaken bridge made by our fathers, and this is where they used to baptize at midnight those who had a mind to the cross of Christ. There were in those days men, from their perseverance in pursuing, the quickness as it seemed, with which they found out their objects, and their having no mercy, used to be called *Blood-hounds*. Some of them after a while traced out the worshippers at the farm in the wood, came unawares in upon them, seized some of them, and had them transported to Jamaica for 7 years; the rest fled and hid themselves. This terrible stroke, and we cannot find that they ventured to meet again all together until the afore-mentioned proclamation, when they soon assembled and immediately resolved upon building a house of worship. One of them, whose tomb in the yard says he has been buried 130 years, because he could not then get them land to build on, sold the Society a good acre for 5 shillings. They then worshipped in peace; they prospered and had 100 members, and but so low in worldly circumstances as to be a day labourer. The Society has passed through many difficulties and changes since, but in all, such protection has been afforded to it, that its existence has not been interrupted to the present day.

We are indeed now reduced in several important respects. We have only 45 members, and every one poor; we have been supplying other places at our own expense. It is understood that several of the religious interests in towns around us look to their rise from this antient and consecrated spot. It is our poverty only that is the power to compel us to make application to others for their assistance, and we are sincere in assuring them, that we have indeed ourselves done the best in our present case. We have had an estimate of the repairs we have

need of in a careful and faithful manner, and have every reason to believe it rect, but find by it that our condition is so wretched as to require £500 to put into a safe and comfortable state. If those we have the privilege of addressing assist us, we will take care that their goodness shall be improved to the point for which they impart it, in the most prudent and just manner that we and our can devise. We shall affectionately pray for our benefactors, that in all need they may be supplied according to the promise inseparable from the act of lending to the Lord. The blessing of them that are indeed ready to part shall come upon them, in as much as he will secure it who has said, *As ye have done it to those the least of my brethren ye did it unto me.* Signed by us on behalf of the Church and Congregation.

February, 1812.

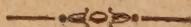
STEPHEN BISHOP, Pastor

Samuel Vincent }
Wm. Sparks } Deacons
Edmund Sparks }

We the under-written have examined the foregoing case, and believe it to be true and faithful representation, and do recommend it as worthy the notice of who wish to promote the Cause of Christ.

Donations in aid of this Case, addressed to Mr R. Horsey, Wellington, Somerset, will be acknowledged in this Magazine.

John Cherry, *Wellington.*
Richard Horsey, *Wellington.*
J. P. Porter, *Bath.*
Joseph Dawson, *Lyme.*
John Toms, *Chard.*
Thomas Golding.
Robert Humphrey, *Cullompton.*
T. Smith, *Tiverton.*
William Vowles, *Tiverton.*



Baptist Associations.

TIME AND PLACE OF THEIR RESPECTIVE MEETINGS.

Northern, at *Hamsterly*, Tuesday and Wednesday, May 19 & 20.
York and Lancashire, at *Leeds*, Wednesday and Thursday, May 20 & 21.

Northamptonshire, at *Northampton*, Tuesday and Wednesday, May 19 & 20.

Suffolk and Norfolk, at *Claxton*, Tuesday and Wednesday, June 28.

Kent and Sussex, at *Ashford*, same days.

Oxfordshire, at *Shipston-on-Stour*, Tuesday and Wednesday, May 19 & 20.

Midland, at *Upton-on-Severn*, same days.

Western, at *Frome*, Wednesday and Thursday, May 20 & 21.

Shropshire, at *Broseley*, Wednesday and Thursday, June 24 & 25.

South-East, (*welsh*) at *Hengoed, Monmouth*, Tuesday June 2.

South-West, (*welsh*) at *Cwmfelin*, Tues. Wednesday and Thursday, June 9, 10, 11.

First North, (*welsh*) at *Cefn-bychan, Denbigh*, Tuesday and Wednesday, June 23 & 24.

Last North, (*welsh*) at *Amlwch, Anglesey*, Wedn. and Thursday July 1.

A New Association, called The Buckinghamshire and Hertfordshire Baptist Association, will be held on Wednesday May 20th, at New Mill near Tring.

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